
THE
BISHOP of *CHICHESTER's*
S E R M O N

Before the

LORD-MAYOR,

At St. Bridget's-Church on *Easter-Monday*. 1697.

Clark Mayor.

*Martis xiiij. die Aprilis 1697. Annoq;
RR Willhelmi Tertij. Angliae, &c.
Nono.*

THIS Court doth Desire the Right Reverend Father in God the Lord Bishop of *Chichester* to Print his Sermon Preached at the Parish-Church of *St. Bridget's* on *Monday* in *Easter* Week last, before the Lord-Mayor, Aldermen, and Governors of the several Hospitals of this City.

GOODFELLOW.

A
S E R M O N
UPON THE
RESURRECTION,

Preached before the Right Honourable
Sir EDWARD CLARK, Lord-Mayor,
THE

ALDERMEN, and Governors of the
several Hospitals of the City;

At St. BRIDGET's - Church,

On *Easter-Monday*, April 5. 1697.

BEING
One of the Anniversary Spittal-Sermons.

By JOHN Lord Bishop of *Chichester*.

L O N D O N :

Printed for *W. Chiswell*, and *Tho. Cockerill*: At the *Rose*
and *Crown* in *St. Paul's Church-Yard*; and at the Corner
of *Warwick-Lane* in *Pater-Noster-Row*. MDCXC VII.



UNITED STATES
DEPARTMENT OF JUSTICE

OFFICE OF THE ATTORNEY GENERAL

WASHINGTON, D. C.

IN RE: [illegible]

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ACTS X. 40, 41, 42.

Him [Jesus] God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after he rose from the dead. And he commanded us to preach unto the people, and to testify, That it is he who was ordained of God to be the Judge of quick and dead.



THESE Words are part of the Sermon St. Peter Preached to Cornelius and his Friends; who by the Immediate and Special Direction of God in a Vision, had sent for that Apostle to know from him *what he ought to do.* Ver. 6. Who, in the First place shews, That by Jesus Christ the Lord of all, peace is to be preached to Mankind, Ver. 36.; Which he confirms by a Fourfold Evidence. viz.

1. By the Testimony of *John the Baptist*, whose History was not unknown to them, ver. 37. *The word ye know, which was preached throughout all Judea after the Baptism which John preached.*

2. By the Miracles and Wonderful Operations of the Divine Power, appearing in, and wrought by Our Saviour, V. 38. *God anointed Jesus of Nazareth with the Holy Ghost, and with Power; who went about doing good, and healing all that were oppressed of the Devil: For God was with him.*

3. By the Resurrection of Christ from the Dead. So in the Text; *Him God raised up, &c.*

4. By the Testimony of the Prophets. Ver. 43. *To him give all the Prophets witness, That through his name whosoever believeth in him, shall receive remission of sins.*

As to the 3d of these (the Chief Point to be considered) the Apostle shews what Evidences there were for it in these words; *Him God raised up, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead, &c.*

In discoursing upon which Words, I shall

1. Consider the proof here alledged for the Resurrection of Christ; which was, That he was *shewn openly*, and that he was *shewn to chosen witnesses*; and that those Witnesses were commissioned to *preach* this to all people upon the Evidence they themselves had for it, and should be further enabled to give.

2. I shall consider why Christ after his Resurrection was *shewn openly* to such *chosen witnesses*, and why *not to all the people*.

3. I shall shew this to be a sufficient proof of Christ's Resurrection, That he was thus *openly shewn* to such *Witnesses*, though *not to all the people*.

4. I shall shew, What Authority this Testimony of Christ's Resurrection gives to the Doctrine Taught by those Witnesses, *viz.* That of Christ's being *ordained of God to be the Judge of Quick and Dead*.

1. I shall consider the proof here alledged for the Resurrection of Christ.

As,

(1.) That he was *shewn openly*.

The Resurrection of Christ from the Dead, is in it self one of the chief Articles of our Religion; and is so much the more necessary to be believed

believed and confirmed, as it gives Testimony to the rest, and upon which as to their Proof and Evidence they do mainly depend. So the Apostle grants. 1 Cor. 15. 14. *If Christ be not risen, then is our preaching vain; and your faith is also vain.*

Matth.

12. 38.

16. 4, 21.

20. 18.

Joh. 2. 19

Acts 2.

23, 24,

32.

3. 15, 26.

4. 10.

5. 30.

And therefore as our Saviour himself beforehand refer'd his Disciples frequently to his Resurrection; So in the first place the Apostles insisted upon it as being what, if proved, would render the whole unquestionable. This Article then required sufficient proof; and for this reason God shewed him openly, *ἐδξκεν αὐτὸν ἑμφανῶς*, *ἡνέδεα*, he gave him to be manifest, or made

So the Phrase is used,
Rom. 10. 20. ἑμφανὲς ἡνέμην, I was made manifest.

it manifest that he was the Person whom they had known, and had known before to be Crucified and Dead. So it follows here, God shewed

him to us, who did eat and drink with him after he rose from the dead: Or, as it is, *Acts 1. 3. To whom he shewed himself alive after his Passion, by many infallible proofs, being seen of them forty days.*

This was absolutely necessary then to the proof of his Resurrection, That he should be thus evidently manifested to be the very Person that had been Crucified and Slain, and was now verily alive; and that it should be to such

as had intimately known him before, and conversed with him afterwards.

(2.) But though he was ~~known~~ yet it was unto witnesses chosen before ~~him~~. By which Phrase St. Peter here seems to point more particularly to the Apostles, when he adds, *Even to us that did eat and drink with him after he rose from the dead.* And therefore this seems to have been a peculiar Qualification for an Apostle, that such a one should have seen and conversed with our Saviour both before his Death and after his Resurrection from it. So when they were about chusing one into the place of Judas, Peter said, *Wherefore of these men who have* Acts 1.
21, 22. *compained with us all the time that the Lord Jesus went in and out among us, beginning at the Baptism of John unto the same day that he was taken up from us, must one be ordained to be a witness with us of his Resurrection.*

Thus it was appointed by Our Saviour himself: *These are the words which I spake unto you,* Luk. 24. *while I was yet with you --- And thus it behoved* 44, 45, *Christ to suffer, and to rise from the dead---And* 46, 47, *ye are witnesses of these things.* 48.

And accordingly the Apostles insist upon this their designation and choice, *Acts. 2. 32. This Jesus hath God raised up, whereof we are witnesses.*

Acts 5. 30, 32. The God of our Fathers hath raised up Jesus, whom ye slew and hanged on a tree. Him he hath raised up, &c. And we are his witnesses of these things.

(3.) They are such chosen Witnesses as had sufficient Evidence to prove this their Commission, and the Authority they had to testify and preach to the people that Christ was thus risen, and was *ordained of God to be the Judge of quick and dead*. And this Evidence was the descent of the Holy Ghost upon them: Therefore these two are joined together, *Acts 5. 32. We are all witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him*. But this brings on the Second General, *viz.*

2. Why was not Christ shewn after his Resurrection to all the people as well as unto chosen Witnesses?

Our B. Saviour in the time of his Three Years Ministry *went about doing good, v. 38. and came* (as he saith of himself) *eating and drinking, and freely conversed, as there was occasion; but though he abode 40 days upon the Earth, after his Resurrection, he seemed then rather to retire from Conversation, than to use it as before; and his Visits were rather occasional than continued.*

Matt.
11. 19.

Now

Now it might be thought to have render'd his Resurrection more unquestionable, and would have been more to the satisfaction of Mankind, if he had as commonly and publickly shewn himself alive after his Resurrection, as before his Death, to all the people. For in such a case, what a Man sees himself, is better than a Thousand Witnesses; and the more there are that see it, the stronger is the Evidence to those that have not seen.

Our Apostle foresaw this Objection; and that the *Jews* at that time might cavil at what the Witnesses Taught concerning our Saviour's Resurrection, and would probably say; If he were risen, Why did he not appear to us as well as to you? We heard him Teach for Years together before his Death: We saw him Crucified, and knew that he died: And if he is risen from the Dead, the best Proof of it to us, is to have him shew himself to us to be alive, as ye say he did to you. Therefore the Apostle prevents this, when he saith, *God shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.* Where the Apostle grants, That Christ was not shewn to all the People after the Resurrection; but withal he insinuates

this to be no prejudice to the proof of it ; forasmuch as he was manifested to Witnesses chosen before of God, and that did Eat and Drink with him afterwards.

In which there are several things included ;
As,

1. That it was not necessary that Christ should be openly shewn to all the people, to induce and oblige them to the belief of his Resurrection.

2. That if there were sufficient Testimony of it by persons in all respects credible, and as far as Testimony could go, That was a sufficient Motive for credibility, and a sufficient Argument to oblige those to believe, that did not see. Indeed there is no other way than Testimony to induce those to the belief of it, that had not the opportunity of Seeing, Hearing, Eating and Drinking, and Conversing with our Saviour, in matters depending upon Testimony ; and where there cannot be any other Evidence (as it is in Matters of Fact remote in time or place) all that is to be relied on is the reasonableness and possibility of the thing, and the credibility of the Testificators. As to the possibility, it may with great reason be asked, as it is *Acts 26. 8.* *Why should it be thought a thing incredible, that God*
should

should raise the dead ? Or that a Dead Person should revive. And as to the credibility of the Persons, What can be a greater Evidence, than that they saw and felt that he had Flesh and Bones, beheld his Wounds, Eat and Drank, and for 40 days together on and off, conversed with him ? So that the proofs they had, were infallible, and of the greatest certainty. They had such an Evidence as was to themselves undeniable, and which shewed him to be the self-same person that they conversed with before his Death, and that they saw Dead. Thus St. John represents it in a sensible way, *That which was seen, from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of Life. (For the Life was manifested, and we have seen it, and bear witness, &c.) That which we have seen and heard, declare we unto you :* And the Evidence they gave to others was as convincing; they professed it boldly in the midst of the most apparent dangers ; and notwithstanding the threats of a provoked and implacable Adversary, were ready to, and did, seal it with their Blood. And that nothing might be wanting to give the greatest corroboration and strength to their Evidence, they did work such Miracles

Luk. 24.

39.

John

20. 25.

Act. 1.3.

Testimonies.

1 John

1.1,2,3.

Act. 4. 8.

as

as were manifestly the effect of a Divine Power, and which they professed to work only in the name of Christ, whom they affirmed to be risen from the Dead. *Acts* 3. 16. 4. 10.

So that if ever there was sufficient Evidence for a Matter of Fact, this is the Evidence. And where this was, there needed no more.

But however, because it may still be urged, That there was a shorter way to this; and there needed no Witnesses, nor Miracles, if he had appeared to the People; and therefore why was not this allowed to them, as well as the Apostles?

I Answer,

1. It was allowed to a sufficient Number, besides the Apostolical Witnesses; for besides his first Apparition, and the casual Visits he gave to the Apostles, there was a solemn Assembly in a Mountain of *Galilee*, where he appointed to meet them: And there, or elsewhere, was he seen by above Five hundred Brethren at once. Nay, we are told, That he was seen of them Forty days, and talked with them of the things pertaining to the kingdom of God.

2. The Christians are called always in the Phrase of this Book of the *Acts*, the *Brethren*, *Believers*, or *Disciples*: But by the People is meant the Promiscuous

Mat. 28.
7, 16.

1 Cor.
15. 6.
A&A. 1.3.

Promiscuous Multitude of the *Jews*: And then we are to consider what the mass of that People was; they were the obstinate incredulous People, that imputed his Works to *Beelzebub*, that cried out, *Crucify him*, and wished *his Blood* to be upon them and their Children. They were such as were no longer to be a People, and whose House and Temple, Church and Nation were to be laid *desolate*: And so had no Pretence to such a Saviour.

Mark
15. 13.
Matt.
27. 25.
Matt.
23. 38.

But as for such among them as were sincere, and ingenuous, and could be prevailed with, here was Evidence sufficient; and if upon such Evidence they could not be prevailed with to believe, nothing would prevail upon them; nor was any other means due to them.

Thus we find it was with the *Jews* in another Case; some of whom, that saw *Lazarus* after his Resurrection, *went their ways to the Pharisees*, and told them what things *Jesus* had done, John
11. 46.

And the Chief Priests, when the Watch gave them an account of what happened upon the Resurrection of our Saviour; and told them, how the Angel appeared, and came and roll'd back the Stone; and that for fear of him they did shake, and became as dead Men, yet remained

12 *A Sermon upon the Resurrection,*

maintained obstinate ; and by large Money prevailed upon the Soldiers to say, *His disciples came by night and stole him away whilst we slept.* When there is such a Perverseness of Mind, Mat. 28. they will cavil eternally, and will question their own Senses rather than own that which they do not like, and is to be and may be proved by that means to them. Thus our Saviour resolves the point, Luke 16. 31. *If they hear not Moses and the Prophets, neither will they be persuaded, though one rise from the dead.* 2, 11, 13.

It was to little purpose to labour to convince such ; it was in our Saviour's Phrase, to *cast Pearl before Swine*, to give them an occasion of renewing their invectives and reproaches. Such as these were not worthy of such favours. So Lactantius saith, *He would not shew himself to the Jews, lest*

he should bring them to repentance,
Noluit se Judæis ostendere,
ne adduceret eos in peniten- and heal the wicked. For,

tiam, atque impios resanaret.

De Ver. Sap. L. 4.

3. The nature of the thing would not admit it, that he should thus be shewn to all the people ; For Faith is all along made a necessary qualification for Salvation. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved,* Rom. 10. 9.

But

But where had there been any room or occasion for the Exercise of this so celebrated a Grace, if our Saviour had openly been shewn, and appeared to all the People after his Resurrection? This had been such Evidence as none could have gainsaid: And then there would have been no Mark nor Character by which the Believer and Sincere could have been distinguished from the Unbeliever and Caviller; nor would Faith have been a Virtue worthy of Praise or Reward, more than the Exercise of our Senses is upon their proper and natural Objects.

Our Saviour said to *Thomas*, John 20. 25. &c. (Who, when he beheld in his Hands the print of the Nails, and thrust his Hand into his Side, acknowledged him and said, *My Lord and my God*) *Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.* To believe that Christ was risen when he saw him, and put his Finger into the print of the Nails, and thrust his Hand into his wounded Side, was an Evidence no more to be questioned, than whether he himself was alive and sensible.

And therefore if there was to be such a thing as Faith, or a believing where they have not seen: If Faith is a Virtue commendable and

worthy of such a Reward as Eternal Life ; 'tis fit there should be a way of trial, by which the candid and ingenuous, the honest and sincere, may be distinguished from the perverse and obstinate. And as the Apostle saith, *there must be Heresies and Sects, that they which are approved and sincere may be made manifest* : So 'tis fit that there should not be the utmost Evidence given that can be, or that Cavillers may require, for the trial of sincerity, and whether persons will use that attention and diligence in inquiring, that candour and sincerity in entertaining, as Faith is not to be obtained, nor can truly be called Faith without. And this is a reason why Christ after his Resurrection was openly shew'd to chosen Witnesses, and not to all the People. Thus [Apol. *Non in vulgus eduxit se, ne impij errore liberarentur : Et ut fides non mediocri premio destinata, difficultate constaret.*] Tertullian saith, *He did not offer himself to the view of the People, lest the Wicked should be delivered from their error* : He adds, *and that Faith which has assigned to it no small reward, might meet with difficulty.* Then it is Faith, and Faith is a Virtue, as it was in those St. Peter speaks of, *Whom having not seen, ye love : And in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory.*

But

BUT yet however, Though Faith in Christ, and a Belief of his Resurrection; be thus necessary to all, to those that saw him not, as well as to those that saw him; yet there must be an Evidence sufficient to induce them to believe that did not see, and to render them inexcusable that believe not; which should be the Subject of the next General, viz.

3. That it is a sufficient Proof of Christ's Resurrection, and a sufficient reason for our belief of it, That he was thus openly shewn to such Witnesses, though not to all the People. There was an absolute necessity for the Proof of Christ's Resurrection that he should appear plainly and visibly to some; and to whom sooner than to those that had been before conversant with him, and were chosen by God Himself to be the Witnesses of it? But when this was done, and they were sufficiently empowered to testify of it, there was no necessity that the same Evidence should be given to others that was given to them, for the reasons before laid down: Where I have already prevented my self; so that I need not further to enlarge upon this Argument.

And so I shall proceed to the 4th General, which is;

4. To consider the Testimony which is given by Christ's Resurrection to the Doctrine Taught by the chosen Witnesses ; and that is Christ's being ordained by God to be the Judge of Quick and Dead.

In which there are these Four Things to be considered :

1. That there is a Time of Reckoning, and a Judgment to Come, when all men shall give an account of themselves to God, and be determined to Happiness or Misery, according to what they have done in this Life.

2. That Christ is ordained to be at that Time, the Judge of Quick and Dead.

3. That this is as certain so to be, as that God raised up Christ from the Dead.

4. That this is a Doctrine of such importance and universal concernment to all Mankind, that it is to be preached to all the People.

1. That there is a Judgment to come.

This World is a state of Trial, where every person has a Work to Do, an Office to Discharge, a Talent to Improve, and a Time for it. But the time of reckoning, when a Person is to give an account of his Stewardship, is reserved to another Life.

And

And indeed the nature of this state will not admit that it should be otherwise, and that persons here should receive their finall Doom. For here God rules in an ordinary way by the Ministry of Men, and under these circumstances it is not possible to lay Judgment to the Line, and Righteousness to the Plummert, and to bring all things to a right and unerring determination.

For men can judge only according to outward appearance, and cannot understand what are the secret and original Springs of Action, which often are lodged very deep, and yet which must be known, if we would pass an impartial Judgment.

Again; There are Actions of the Heart, which betray not themselves by any External Signs and Indications, and so are only knowable to God the searcher of the Heart.

Again, There are even some External Actions that a person is himself only privy to; as secret Injustice on one side, and private Charity on the other, when the *left hand knows not what the right hand doth.*

Matt.
6. 3.

Again; There are many Acts Good or Evil, which the Laws of men have no regard to, as Gratitude and Ingratitude, that are highly com-

commendable or injurious ; and yet no Human Authority doth oblige to the Virtue , nor punish the want of it.

Again , Men are very partial, apt to be byassed by Enmity , Envy , Interest , Fear or Flattery, or Prejudice on one side to the worse, or by prepossession from Affection and Interest to the other.

And therefore there needs a Higher Tribunal, where Universal Knowledge, Unlimited Power, Impartial Administration bear sway : Where all things shall be finally decided, all cases fully resolved and determined, according to the Merits of them.

This then the present state of things in the World doth shew : This the Consciences of men do presage : This the Scripture every where inculcates : This will be a Judgment exact and impartial, final, and irreversible. A Consideration of mighty force : So Solomon thought it, when he concludes his Advice with it, *Eccl. 12. 13. Let us hear the conclusion of the whole matter, Fear God and keep his Commandments----*for God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil.

So thought St. Paul, *2 Cor. 5. 9, 10. We labour, that whether present or absent, we may be accepted of*

*Eccl. 3.
16, 17.
Rom. 2.
6. 15.
Eccl. 12.
14.
1 Cor.
4. 5.*

of him. For we must all appear before the Judgment-seat of Christ---v. 11. Knowing therefore the Terror of the Lord, we persuade men. And surely this will persuade men, or nothing will : This will persuade, if they are to be persuaded. The Rich Man thought so, when he concluded, That if Lazarus rose from the Dead, and went to his Five Brethren, and testified unto them concerning a Place of Torment, they would repent. And surely if this Doctrine was as much believed, and as well considered as it is of importance, it would quicken the Slothful, awaken the Drowsy and Negligent, reform the Perverse, and conquer the Obstinate. If they did but after this manner reflect upon themselves : Is the Time coming, when *whatsoever a man soweth, that shall he also reap* ? when all that I have done, said or thought, shall be brought into Examination ? Are all these things wrote down in a Book of Remembrance ? What a condition then am I in, to appear before such a Judge, and such a Tribunal ? If I know so much by my self, who have kept no such Book, taken no such punctual account of my self, and yet know so much as to condemn my self, and stand condemned by my own Heart ; what shall I say or think, when
God

Gal. 6.7.

20 *A Sermon upon the Resurrection,*

1 Joh. 3. God is greater than my heart, and knoweth all
20. things?

May we not justly cry out with the Psalmist,
Pf. 143. 2 Enter not into judgment with thy Servant, O
Lord! for in thy sight shall no flesh living be justified.

And again, If thou, Lord, shouldest mark iniquities: O Lord, who shall stand? but there is forgiveness with him; and that is testified by Jesus Christ, and confirmed by God's raising him from the Dead, who was a Propitiation for our Sins. Which brings me to the second.

2. That Christ is ordained to be, at that Time, the Judge of Quick and Dead.

So we read John 5. 22. That the Father hath committed all judgment to the Son; and v. 28, 29. The time is coming, when all that are in the
Rom. 14. 10. grave shall hear his voice, and come forth; and
1 Cor. 2. 16. shall stand before the judgment-seat of Christ: That God shall judge the secrets of men by him.

Matter indeed of just Terror to the Wicked, That he is then to be the Judge, who thought nothing too dear to purchase their Redemption, but freely parted with his own Life for it. How must those stand Speechless, and be Inexcusable, When the Lord shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance

ance on them that know not God, and that obey not ² Thess. 1. 7, 8.
the gospel of the Lord Jesus Christ.

But on the other side, What Comfort will this administer to all True Believers, That He is to be the Judge, who took part of the same ^{Heb. 2. 14.} with them, and laid down his Life for them? To see him whom they have believed in as their Saviour, loved and obeyed as their Lord! To see him whom they have longed to see! What Joy will it then be to such! What Comfort will spring up in their Minds, When the Lord Jesus ² Thess. 1. 10. shall come to be glorified in his saints, and to be admired of all them that believe in that day!

3. There is the certainty of this; As certainly is there a Judgment to come, and as certainly shall Christ then be the Judge, as he himself rose from the Dead.

Thus the Apostle improves it; *Acts 17. 31.* God hath appointed a Day, in which he will judge the world in righteousness, by that man whom he hath ordained, and of which he hath given assurance to all men, in that he hath raised him from the dead. That indeed is an undeniable Testimony for whatever it is to prove. So it was thought by that miserable Person in Hell, *Luke 16. 30.* who said of his Five Brethren, *If one went from the dead, they will repent.* That is, There is no

Evasion, it is Evidence not to be gainsaid. But here is one risen from the Dead, that has
 2 Tim. *brought Life and Immortality to Light.* And then
 1. 10. how inexcusable must they be that disregard such
 a Testimony, or the matter it bears Testimony
 Matth. to? *Let him come down from the cross, say the in-*
 27. 42. *credulous Jews, and we will believe.* But here
 is one come from the Dead, and what can
 be said then, if they believe not?

4. The Doctrine of a Future Judgment, being a Point of great importance to all, is to be preached unto the People. This is the Use St. Paul makes of it, *knowing the terror of the Lord,* [That we must all appear before the judgment-seat of Christ] *we persuade men.*
 2 Cor. 5. 10.

And surely there is no matter of greater Terror, no Argument of greater Force and Persuasion, and so none more to be used, and repeated, and insisted upon by the Teacher; none more fit to be considered by the People, both as to the Consequence of it, and the Negligence of Mankind, in the Consideration of it. What an Influence would this Doctrine of a Judgment to come have upon us, if firmly believed, duly pondered, and frequently thought upon? If it was but taken into serious Consideration in the beginning of the Day, and reflected

reflected upon in the close of it, what Evil would it prevent? And what Good would it put us upon and promote? If the Thoughts of it did but intervene in the Spaces of our Business, how just and exact would it make us in our Dealings? How observant of our Words and Behaviour? How would it oblige us to improve our Time, and to lay out our Talents to the best Advantage.

And yet, though this be one of the most important Subjects we can think upon, and the most necessary to have frequently in our Thoughts; though this be an Article we all profess to believe, how little is it in our Minds? How little Influence has it upon us; when we think, and speak, and act for the most part as if all were shut up with the Day, and no more to be ~~remembered~~ than the Day it self?

Considering which (the Importance of the Subject, and the Incogitancy of Mankind) it is therefore necessary that it should be often preached unto the People: That it should be pressed upon them with the utmost Force; and if possible be of as much Efficacy as it is of Authority and Consequence. It is God that requires it of the Teacher; for, saith the Apostle here, *He commanded us to preach unto the people; and to*

recalled

testifie, That it is he who was ordained of God to be the judge of quick and dead.

It was the Consideration of this, without Doubt, amongst other things, that has in all Ages stirred up Pious and Well-disposed Persons to do Good to others ; and to make the best Improvement of the Stock given to them by God the Prime Donor and Benefactor : Of which we have memorable Examples ; and of the Fruits of which Charity and Benevolence, take

A True Report of the great Number of poor Children, and other poor People maintained in the several Hospitals, under the Pious Care of the Lord-Mayor, Commonalty and Citizens of *London*, the Year past.

CHRIST'S-HOSPITAL.

Children put forth Apprentices and Discharged, 97. Four whereof being instructed in the Mathematicks and Navigation, are already placed out ; and 6 others qualified for it, out of the Mathematical School, Founded by King Charles II. 97

Children Buried ————— 13

Children Remaining in the House and at Nurse ————— 680

The Stated and certain Revenue amounts to little more than a moiety of the necessary Charge.

St. B A R.

St. BARTHOLOMEW's-HOSPITAL.

<i>Cured and Discharged of Wounded, Sick and Maimed</i>	}	1997
<i>Soldiers, Seamen, and other Diseased Persons</i>		
<i>Buried</i>		142
<i>Remaining under Cure</i>		257

St. THOMAS's-HOSPITAL.

<i>Cured and Discharged of Wounded, Sick and Maimed</i>	}	2686
<i>Soldiers, Seamen, and other Diseased Persons</i>		
<i>The Revenue much less than will defray the Charge.</i>		
<i>Buried</i>		162
<i>Remaining under Cure</i>		299

BRIDEWELL-HOSPITAL.

<i>Received into it Vagrants, and other Indigent and Miserable People (many whereof were relieved with Clothing, &c.)</i>	}	904
<i>Maintained and brought up in divers Trades at the Charge of the said Hospital</i>		
		97

BETHLEHEM-HOSPITAL.

<i>Brought into it Distracted Men and Women the last Year</i>	}	73
<i>Cured and Discharged</i>		
<i>Buried</i>		23
<i>Remaining under Cure</i>		113
<i>The Revenue doth not amount to one half of the Yearly Expences.</i>		

In this Report I have now laid before you such Noble Instances of Christian Charity, as scarcely any City of the whole World can parallel; and that, whether we consider the
several

Dr. Andrews,
(after
Bishop)
Spittal-
Sermon,
1588. p.
17. and
Dr. Wil-
ler's Sy-
nopsis Pa-
pismi.

several useful Ends for which those Charities were bestowed, and these Places endowed; or the Faithfulness of the Governours concerned in the Administration. It is above an Hundred Years ago (as has been, I perceive, before observed to this Congregation) when the Members of our Church did publickly, in the Face of the World, challenge the great Pretenders to such Charities (I mean those of the Church of Rome) to compare with them. *I forbid the best of them*, saith one of the great Men of that Age, upon this very Occasion, *to shew me in Rhemes or Rome such a Shew as we have seen these Two Days* [He Preached on the Wednesday in Easter-Week.] He goes on, *I will be able to prove, That Learning, in the Foundation of Schools; the Poor, in Foundation of Alms-Houses, have received greater Help, within these Forty Years, than it hath in any Christian Realm, not only within the self-same Forty Years, but also than it hath in any Forty Years upwards, during all the Time of Popery.*

And if so, What a wonderful Increase has been since made, and that within the last Forty Years, notwithstanding the vast Devastations of
a Civil

a Civil War, and of a devouring Fire ; any one that will take the Pains to compare the State of the City alone , as it was then , and as it is now , may see.

And I am sure there is not a greater Increase in the Revenue. than there is an Improvement of the Administration. Let us but Review the Particulars.

1. As to the Orphans ; What a Number is there ? What Care is there taken in their Education ? First in their Nurseries, which of late they have erected ; and by a kind of Collegiate Institution, kept those Younglings from being reached by those Temptations, which in promiscuous Company of other Children they were before liable to be perverted by.

And when transplanted hither, into a riper Soyl, how are they immediately disposed of to the best Advantage, according to their Capacities, upon due Tryal and Observation ?

There is nothing wanting to furnish them with Learning, if their Inclination tend that way ; or if they are otherwise disposed by their Genius, there are other Masters for Writing and Accounts, Mathematicks, Navigation, Trade by Land or Sea. So that there is an Education that will make them useful Members of a Com-

Commonwealth ; and an Education which any one would be ambitious of ; and others that are able, elsewhere, pay liberally for.

But there is one thing not to be forgotten, and that is, The Pains that is taken to train them up in Virtue and Piety : So that notwithstanding the great Number of Youth together, there is not more Care taken of the Cleanliness of the Place and Apparel, the Wholesomeness of the Diet, than of their Morals and Virtue, and their Instruction in the Principles of Religion.

The next thing that comes in our View, is the Care of the Sick and the Maimed ; who can take little or no Care of themselves, and are here liberally provided for. And so are they that cannot so much as crave help, or know that they stand in need of it ; I mean the Lunatick ; and even the perverse and obstinate, are not neglected. Let us go through all the Miseries of Mankind, and all states of men under them, and there is scarcely any but what have found careful and liberal Benefactors.

So that I know nothing wanting to compleat it, but some further care of the Prisons, and a repressing of those numbers of vagrant Beggars, that are the burthen of the Kingdom,
and

and the reproach of it. All the reflection I shall make of this, shall be from the fore-cited Author. *Metbinks*, saith he, *It is strange that the exiled Churches of strangers which are harboured here with us,* Ib. p. 21. *shall be able in this kind to do such good, as not one of their poor is to be seen to ask about the streets, and this City the harbourer and maintainer of them, should not be able to do the same good.*

But my Business is not so much to celebrate the praises of such as have been Charitable and Bountiful in this way, though they deserve to be had in *Everlasting remembrance* for it; as it is to provoke others to an imitation of the like Pious and Charitable Minds; which God be thanked other Ages, and even this, is not wanting in. But however, there is room enough for others to follow; and I am sorry for making such an Observation upon the whole, as will not only make it very commendable, but a necessary Work; and to speak Christianly, a Duty to such whom God hath prospered in such a plentiful manner, as they may be capable of it.

And this is so much the more capable of enforcement, that in all, the Expence is much beyond

yond the standing Revenue, and in some near, if not above, a Moiety beyond it.

And what can be the issue of this, but augmenting their Debt, or that others by their Benefactions should prevent it?

What remains therefore, but that those that are not under those necessities, should consider the case of those that are?

Let those who have had Parents to provide for them; or who have been by the Wonderful Providence of God, notwithstanding their want of it, rais'd in the World to plentiful Estates, shew their thankfulness to God by a care of those that are Orphans and *Comfortless*.

Joh. 14.
18.

Let such as have their Health and Limbs, and so can enjoy the Estate God has blessed them with, consider those that want Health and Riches; nay the Necessaries of Life to support them under those Infirmities.

Let those that have the use of their Senses, and that have not had occasion to burthen, or lay too heavy a load upon their Minds; or if they have; yet have not been *pressed beyond measure*, remember what a Blessing they enjoy by the use of that Reason which others do want, and are deprived of.

Let

Let those that have not by necessities, or other occasions, been exposed to the Temptations of Vagrancy and Dissolute Courses, have some compassion for those that have, and contribute toward the pulling of such out of the Fire.

Indeed if every one did but make the case of others their own; every one that can, would be more or less a Benefactor to such Foundations as these are.

And this Argument would be improv'd, if we consider'd, That all we have is of meer Gift, and we are but Stewards and Dispensers of it; it being for a time deposited in our hands for several Excellent Ends and Uses; and that we are all accountable another Day to God the Supreme Lord and Donor, and indeed Proprietor of all. And thus our Saviour represents it, Matt. 25. 31, &c.

When the Son of man shall come in his glory, and all the Holy Angels with him, then shall he sit upon the Throne of his Glory; and before him shall be gathered all Nations---Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye cloathed me: I was sick, and ye visited me:

I was

32 *A Sermon upon the Resurrection, &c.*

I was in prison, and ye came unto me. He concludes, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

What greater encouragement, than to have our Saviour himself a Debtor to us, when we are all so to Almighty God! What greater than to have an Eternal Reward for dispensing of that to others, which we our selves receive! What greater than to be assured that the Son of Man Himself; when he shall come in his Glory, will be ready to receive us, and that He will then say to us, *Come ye blessed of my Father, inherit the Kingdom prepared for you!*

1 Tim.
6. 17,
18, 19.

I shall Conclude with that of the Apostle, who sums up all as to our Duty and Encouragement: *Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the Living God, who giveth us richly all things to Enjoy: That they do Good, that they be rich in good Works, ready to Distribute, willing to Communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life.*

Which God of his Infinite Mercy grant unto us, through Jesus Christ our Lord.
Amen. F I N I S.